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"Completion," "limit," and "something which we desire for its own sake" are treated as synonymous phrases. The muddle may be in some degree Aristotelian, but to reproduce it is not helpful. The introduction concludes abruptly with a discussion of Book A. chap. vi.

Professor Burnet has not thrown much light on the dark places: sometimes he fairly "radiates obscurity." The commentary is chiefly valuable where it discusses the origin of the *ἐνδοξα* and on this kind of question it may be consulted with profit. Professor Burnet's views would have been more accessible if they had been put forward in an essay rather than in an edition which, from the nature of its design, is so incomplete as to be by itself of small use for the ordinary student. The advanced reader will welcome the quotation at the foot of the text of parallel passages from the work of Eudemus. A full and useful index completes the volume.

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THE ETHICS OF JUDAISM. By M. Lazarus, translated from the German by Henrietta Szold. In four parts. Parts I and II. Philadelphia: The Jewish Publication Society of America, 1900-1901.

The first volume of this work was published in 1898. It contained the parts here offered in an English translation. The second volume has not yet appeared. Professor Lazarus is well known as an ethno-psychologist, and a student of Hebrew literature. It is therefore natural that this study by the aged philosopher of the inner life of his own people should be looked upon by the Publication Society as "his crowning service to the cause of Judaism." It will no doubt render a valuable service both by making more intelligible to the general public that form of Judaism which found its chief expression in the Talmuds and by leading to a more adequate appreciation of Israel's moral development through obedience to the law. Not merely the language, but the thought, of the Talmudic teachers must be translated. It is not sufficient to understand a multitude of technical terms and abbreviations, and to have the requisite patience for following a discourse ever ready to fly off on a tangent at the sound of a word or the touch of an idea. One must be able to read

these discussions in the light of historic circumstance and social condition, and with that sympathy without which there can be no fruitful study of the literature of any people and no deep insight into its real character.

The familiarity with post-biblical Jewish literature on the part of Christian scholars to-day compares rather unfavorably with that of the Christian Hebraists of the seventeenth century. But even more deplorable than the lack of erudition is the want of objective, impartial, appreciative judgment. In this respect there has been astonishingly small progress in the last two centuries. It is not unnatural that even to independent investigators, in whom the progressive instinct is stronger than the conservative, the pre-exilic prophets should appeal more strongly than the legislators of the Pentateuch, and that the radical Christian movement should be more attractive than the development of the law through the rabbis. Yet it is to be regretted that admiration and regard for the great progressive factors in Israel's life should be accompanied by a palpable and by no means harmless undervaluation of the great conservative forces. Only a more highly developed historical sense, a wider acquaintance with different systems of religious thought, and a less sectarian spirit will remedy this. It would seem impossible that any Christian could read this work without being impressed with the ethical value of that life under the law which is so frequently caricatured rather than impartially described and interpreted.

Professor Lazarus has produced so good a book that one regrets that it could not in some respects have been better. In order to avoid polemics and apologetics of which he would have none, he has "with open eyes" resisted the temptation to institute comparisons between Judaism and other systems of morality, such as would naturally be expected of an ethno-psychologist. Laudable as this appears at first blush, it is in reality a serious mistake. It is impossible rightly to estimate any system of thought without comparison. The intellectual capacity and moral calibre of a student are never so evident as in such comparative work. Special pleading is indeed out of place in a historic inquiry. But no apology is needed for adopting one view rather than another, if good reasons are given. No one will find fault with the spirit in which Professor Lazarus defends his opinion against Hartmann, though some may find his arguments insufficient. Far worse than manly polemics and honest apologetics is the unsupported asser-

tion, too frequently made by the author, that certain moral ideas or certain excellencies characterize the Jews "more than all other nations." Such sweeping generalizations are questionable.

Already the first chapter in which the sources are discussed reveals another weakness, the author's lack of historic sense. He jumbles together proof-texts after the fashion of the catechism without regard to date, authorship and context. There is neither order nor comprehensiveness in his description of the sources. Such a thing as a Pentateuchal question does not seem to exist for him. The vast difference between the moral attitude of the earlier prophets and that of the later legislators is not observed. For the peculiar development of ethical thought in the wisdom-literature he appears to have no eye. The greatest poem of the race, the Book of Job, is not mentioned. The mighty movement of thought of which Pnulo is only the chief exponent is ruled out; and the peculiar ethical development seen in the apocalyptic literature receives no attention. The currents of thought that ran parallel with the great stream of halachic teaching and issued in the pantheistic philosophy of the *kabbala* is passed unnoticed. Even within the Talmud the often far-reaching differences are overlooked because of the penchant for seeing everywhere the scattered expressions of one system. The great mediæval philosophers are wholly neglected. Maimonides is regarded as simply a reflection of Aristotle. Professor Lazarus is as deeply soaked in Kantian philosophy; yet he does not question his own right to speak for Judaism.

It is not the ethics of Judaism that Professor Lazarus is expounding. It is a system constructed by himself, his own Judaism, illustrated with material drawn well nigh exclusively from Talmudic lore. His correct feeling that the ideas of the Talmud must be interpreted as well as its language broke the bolts and opened the door to let in Spinoza, Herder, and especially Kant who reigns supreme in this modernized Judaism. One is reminded of Vatke's Old Testament Religion or Baur's Church History with their Hegelian constructions, only that Hegel taught his pupils to observe the principle of historic development. To illustrate the author's method some examples may be chosen. In the Mishnaic tract *Pirge Aboth* ii: 13; Rabban Jochanan asks his disciples what is the best way for man to follow. Simon ben Nathaniel answers that he chooses the best way who looks to the future, and later adds that the worst principle of conduct is to

borrow and not to pay, whether it be of God or man. In this the author finds the same thought expressed as in Spinoza's statement that it is the height of wisdom to know the causes of things, *rerum cognoscere causas*, p. II., 294 f. It is difficult to see why Philo and Maimonides could not as easily be made to "express at bottom the same thought" as the rabbis of Tiberias or Pumbeditha.

Hartmann's objection to a morality that depends upon a command imposed from without on the ground that "moral validity begins with self-determination laying down its own law" is met by the astounding assertion that the divine legislation in reality means this, that "independently of every external force or alien influence, that is, with complete autonomy, the human mind lays down moral laws," the moral law being "autonomous, because it originates in the nature of the human mind alone," I. 137 f. What would Jochanan ben Zakkai have thought of this, if it could have been translated into the language and thought of his own age and social milieu?

In the thoughtful and generally discriminating chapter entitled "Sanctification is Moralization," the author maintains that there is a great difference between Israel's idea of holiness and that prevalent among other nations, since "ethical holiness among the heathen ranks far lower than ritual holiness," while "in Israel alone it reached, not only the same, but a more exalted place"; that ritual sanctification was a symbol of ethical sanctification, teaching man that though he himself was merely "a link in the chain of events governed by natural laws," there existed "beyond this congeries of realities with their laws of excitation and motion something different, something higher"; and that "the expression 'I am sanctified' in Ezekiel xx: 41, conveys the sublimest notion conceived by the mind of man—it is the noblest word framed by human tongue," II. 15. Such distinctions between moral holiness and ritual holiness were no more prevalent in Israel than in other nations of antiquity; neither did men as a rule reflect upon a world governed by natural laws (radicals like Ecclesiastes were rare exceptions). To find Ezekiel's assertion that Yahwe will be pleased to smell the sacrifices when he shall have shown the Gentiles what a great divinity he is by bringing back the exiles to Palestine, "the noblest word framed by human tongue," is possible only when the modern interpreter has read

into the phrase what he feels to be the noblest thought of his own mind.

But in spite of these limitations the book brings out the heart and essence of Talmudic teaching more truly and helpfully than any other work known to the present writer. Above everything else, it sets forth the convictions of a modern Jew upon important ethical questions. These convictions are so noble in their lofty universalism, so fused with the warmth of a genuine religious sentiment, so eminently worthy of careful consideration, that they cannot help to serve not only the cause of Judaism, but, what is more, the cause of humanity. The translation is in the main good. But it would have been safer to let Ovid's *nitimur in vetitum* alone than to render it "we strive against the forbidden."

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THE PRINCIPLES OF MORALITY AND THE DEPARTMENTS OF THE MORAL LIFE. By Wilhelm Wundt, Professor of Philosophy in the University of Leipsig. Translated by Margaret Floy Washburn, Ph. D., Warden of Sage College in Cornell University.

This volume contains a translation of the third and fourth parts of Wundt's "Ethik," from the revised German edition of 1892; and it concludes the work. The two volumes containing translations of the first two parts, were reviewed in this JOURNAL, Vol. VIII, No. 3, (April, 1898), pp. 382-390. There is no need to repeat what was then said concerning the success of the translation.

The historical review of ethical theories in Part II (Vol. II of the translation) led to a distinct formulation of the main problem: ethics postulates a relation between the individual and the social will, in which each maintains its independent significance. This relation must be explained "in such a manner as to satisfy our modern scientific requirements" (Vol. II, p. 189); and the author intimates that an examination of this question forms the subject of the constructive portions of his work, contained in the volume before us.

The third part of the original treatise, which begins the present volume, is entitled "The Principles of Morality." It opens with